/42 cont'd/

000 we did not have the opportunity to taste it. Their chopsticks, bowls,
415 trays, and dishes are of the same kind as those of the Chinese.
171 Their method of maintaining potable water is also worth noting.
312 High in the mountains where the Miao live, there are no streams. Even small ditches are rarely to be found. Except for rain water, ordinary drinking water is hard to come by. Hence their water supply largely depends on small springs high up in the mountains from which the water is conducted downward by bamboo tubes joined together. These springs are not copious and drop by drop it flows
[415] down the bamboo tubes. The people who take the water just put a bamboo bucket (made of rather bulky bamboo, and about three or four ch'ih high) under the lower end of the bamboo tube. When the bucket is full of water, they carry it back home and put the water into large jars. /43/ Since the springs are very small, and dirt
[414] often gets into the water, it is unusually impure, and an outsider easily gets sick by drinking it.

●273 The men like to smoke and drink wine. There are women who
276 drink wine; there are none who smoke. The tobacco smoked is of two kinds—the cut, pipe tobacco and tobacco leaves. They usually use a water pipe made of bamboo tubes for smoking. Cigarettes are not very popular. They are very careful drinkers, and it is unusual to see anyone drink to the point of becoming intoxicated. Except at feasts, drinking is not a daily habit. Betel-nut chewing is a favorite practice.

2. Clothing

291 Miao men's clothing is very simple. On the upper body is worn a short coat with a large lapel which opens on the right side. The coat either has a collar or is collarless and has three or four buttons. The long pants worn on the lower body are the same as those of the
302 Chinese. Miao men generally shave the hair all around, leaving
291 only a small circle on the top of the head or a queue which is rolled around the head. The forehead is sually covered with a long folded kerchief. Boys wear small mellon caps and usually go barefoot in the daytime and wear wooden slippers at night.

M /121 cont'd/
157 people. They must work hard so they can overcome nature and in-
461 crease their production. They must be frugal so they can make the most effective distribution of their hard-earned produce in order not to be anxious about starvation. All visitors who have been in Miao villages are surprised by how hard they work. The women usually get up before dawn to do their various domestic chores. Early morning is also the time for them to hull rice. The thumping of pestle and mortar occasionally wakes up the sleeping guests. After sunrise they separate and go up the mountain to cut wood or do some kind of farm work. The men work on the same schedule from sunrise to sunset. The busiest season for them is the period from the second to the fifth month. Within this period they have to cut wood, burn the mountains, and sow. Every type of work requires much physical strength. They usually make the best use of every inch of the land.
M
● 273 Their frugal life is equally praiseworthy. Though most of the men drink and smoke, they do so only to a certain extent. There are almost no drunkards in Miao society. Except on a few festive occasions, they seldom drink. Some of the women do drink, but none of them smoke. /122/ This is in sharp contrast with Li life. Furthermore, under the double oppression of both Li leaders and Chinese merchants, the Miao are an underprivileged people. For the sake of living they have to learn how to obey and be submissive and patient, but at all times they never give up fighting for a better life. Therefore, in personality they are firm of purpose.

H The Li are not like this. In the Li area, though level fields
13 are very rare, yet the endless mountain slopes are invaluable property
313 given by nature, full of lumber, rattan, wild animals, etc., free for exploitation. The slopes of the small mountains are the best land for raising grain. It is only necessary to start operations and then gather in the crops. Since their supply of foodstuff is com-
H paratively sure, their spending is also freer. It is of no use for them
181 to pile up their savings. "Be drunk while you have wine today";
273 let tomorrow take care of tomarrow. Furthermore, they can move
276 from place to place rather freely. From mountain to mountain, they need not worry about seeking a place to live. Hence drinking

M /20 cont./
*101 After the animal is fattened, an appointment is made with other
CC bull owners in neighboring villages for a bull fight out in the
563 open. Victory is a good omen. An auspicious day is selected
M to kill the bull for sacrifice to the ancestors. The sacrificer
[782] wears white clothes and a green outer garment. After the
[541] sacrifice the clan members sit around in a circle to drink
[787] heavily and to sing in a most joyful way. Today this custom
[292] is still prevalent in this sub-prefecture.
[769]
[273] (10) Chiu Ku Miao. — They originally came from Shih-
[167] ping and K'ai-li in Kweichow. It is of the same tribe as the
[291] P'ien-t'ou-he. They prefer green clothes. They are especially
[714] fierce in nature. They wear armor and carry knives. They
[411] go up mountains as if flying, and draw strong bows called the
[48] p'ien-chia. The Tung Mao people who are being taxed by the
Yung Shun Pacification Commission were this tribe. They
repeatedly caused trouble in Chen-ch'i-so before being put
under governmental administration.

(11) He Shan Miao. — They are found in T'ai-kung,
M Kweichow. They bind their hair with blue cotton and live in
[302] secluded valleys. They divine with rushes to know what is
[787] auspicious or inauspicious. During the rebellion of 1795 in the
[648] reign of Ch'ien Lung many members of this tribe joined it, and
many of them were killed at Kou-pai-yen by Fu Chuang-su
/the commander of the government forces/.

M (12) He Chio Miao. — They are very numerous at Ch'ing-
[291] chiang and T'ai-kung. They wear short garments and large
[411] trousers, and going and coming they carry knives and daggers.
[787] Before taking any action they put two snails in a dish, to watch
[825] their fight in order to divine whether the omen is good or bad.
In the twenty-fifth year /1686/ of the reign of K'ang-hsi, with
the Hung Miao, Shih Lao-ch'ung occupied T'ien-hsing-chai,
but was subdued by Kuo Chung-hsiao. Today, remnants of this
group can be found at Lao-feng-shan.

M (13) Ch'e Chai Miao. Originally they were from Li-p'ing
[167] and Ku-chou in Kweichow. Today, their people are still found

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Illus. 40. Hsin-chai Market, Feng-huang.

252 into damp meal, pressing it against the edges of a pan, and baking it into a crust /pa-pa/; or grinding it into dry meal and cooking it with rice. There are two kinds of glutinous kaoliang, chan and no. The chan kaoliang is cooked mixed [273] with rice or made into pa-pa. It is also used to make wine. The no kaoliang is not produced in great quantity each year, and is largely used for making wine. There are also these two kinds of rice. There are few inundated rice fields in the Miao area, hence the output of rice is not large. It is large- [439] ly sold to the Chinese, and the Miao themselves consume [262] only a comparatively small quantity. Sweet potatoes are steamed, or shredded first and cooked with rice. Kidney beans are also cooked /75/ with rice.

262 Vegetables include greens /ch'ing ts'ai/, Chinese cabbage /pai ts'ai/, and carrots, turnips /lo-po/, etc. Wild vegetables include bracken, no-mi tsai, wild celery, and wild onions. Meat include beef, pork, chicken, and fish. The things the Miao eat have caused people to note their fondness for eating sour vegetables. We found that they have sour fish, beef, pork, pepper seeds, garlic, leeks, carrots, turnips, etc., greens, taro, Chinese cabbage, bean or pea

/77 cont./

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miscellaneous food. This was called yin. Maggots and worms were the delicacies. The wealthy kept buckets of yin for many generations." This was probably the same as the yin of the Miao.

than ten chin were slaughtered and eaten. They were delicious and tender, excelling fat chickens. The dried meat made from them was especially tasty. Those who slaughtered cows would soak the bones in deep springs. After a long time they became soft and were considered a delicacy. The foregoing were the [177] old food habits of the Miao. Today, after having been acculturated to the Chinese for a long time, they may have discarded them. The authors in the course of their investigation in the Miao area did not hear of such foods. Or, perhaps, the Miao, conscious of their unseemly customs, concealed the facts from us.

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The Miao drink water from the streams. When guests arrive they offer ginger soup or hot pepper soup to show respect. Today, they also know how to use tea in place of soup. There are three kinds of wine, corn wine, wheat /or barley/ wine, and rice wine, which they make themselves for their own consumption.

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[177]

Personal adornment. — As for the style of dress of the Miao in Hunan today, whether for men or women, it is not very different and can be said to have been completely influenced by the Chinese. The men wrap their heads with black cloth, and wear green or black cloth short garments and trousers, and black cloth belts around the waist, and go barefooted (Illus. 41). During the Manchu dynasty only the village headman shaved his head, the rest piled their hair in hair knots on top of their heads. Today, their hair is close cut or shaved smooth like the Chinese. The only difference is that they pull out the whiskers withthe fingernails or with tweezers. Today, those

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[622]
[177]
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/184 cont./

*782 842 *787 hostess are each asked to draw a ticket. The sorcerer-priest then divines with the chiao, and when the sheng chiao is obtained, he looks at the characters on the ticket to decide whether it is auspicious or inauspicious, disaster or good fortune. If the yin chiao or yang chiao is obtained, then the tickets are thrown back into the yin-yang bowl to be shaken again and drawn again. The characters written on the tickets are generally as follows: 1) five males, two females, 2) seven sons all united, 3) five sons will pass the examinations, 4) long life, wealth, honor, 5) sons and grandsons will fill the hall, 6) all requests will be granted, 7) the five grains will be fruitful, 8) the six domestic animals will increase, 9) the melon vines will spread continuously, 10) I alone will be denied, 11) whatever is sought is not granted, 12) what difficulties! When a ticket showing sons is obtained, the helper immediately gets a little No on a small chair to the right outside the door, names the No child, wraps it to make a bundle, and with both hands lifts it up and walks across the yin bridge to bring it to the hands of Mother No, and then carries it in his arms to the hostess. The host and the hostess both pay their respects to it and rise. The hostess carries the No child in her arms to the bed. The sorcerer-priest blows the horn facing out the door, /185/ and utters the incantation for locking and shutting the door. As he recites he gesticulates and after blowing once on the horn, he grasps a cane and lays it crosswise on the ground, utters an incantation, and divines. After he gets the yang chiao or the sheng chiao, he blows the horn. His helper gathers up the items on sacrifice, and after some more reciting by the sorcerer the ritual ends.

*782 ●273 The eleventh part[1] is Ch'üan Chiu /"pledging in wine"/. The sorcerer with his head wrapped in a red kerchief and wearing the willow towel on his back, sits in front of the Peach Spring cave and sings the magic words for pledging in wine. After singing two sentences, he beats the gong and drum seven or eight times. After one passage is sung, two helpers each brings up to the Peach Spring cave a small winnowing basket, which contains roasted corn, soy beans, and an item of silver jewelry as well as

[1] [of the Huan No yüan ceremony - ANALYST]

/185 cont./

*[182] two ch'ih of cloth, and sets it down, one to the right and one to the left of the cave. The sorcerer kneels left of the Peach Spring cave table, and the host kneels to the right, each holding in his hand a cup of wine. The caretaker of the altar, holding a pot of wine, stands beside the sorcerer-priest, ready to pour wine into the cups of the sorcerer and the host. On the table there are three wine cups, and the sorcerer-priest and the host drink to each other. The sorcerer sings out the names of the shen one by one, and pledges them with wine. As each name is sung out, the gong and drum must be struck several blows, and the sorcerer and host get up, lift the wine toward the cave, and bow once. The helpers offer the sacrificial items in the small winnowing baskets to the shen, while gong and drum are beaten several times. The caretaker of the altar pours wine into the cups held by the sorcerer-priest and the host. Altogether ten or more names of shen are sung out, and the same ritual also is performed ten or more times. But for the tenth shen, both the sorcerer-priest and the host must kneel down outside the door, and the helpers and the caretaker of the altar also must offer the sacrifices outside the door. After the ceremony is over, the sorcerer-priest and the host put their cups upside down on the table. The gong and drum are sounded several times, and the two pieces of cloth in the winnowing baskets are collected together. The sorcerer-priest then divines with the chiao, and when he gets the sheng chiao, the roasted corn and the beans are divided and eaten.

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The twelfth part is Hsia Ma Fan /"dismounting meal"/. The sorcerer-priest stands before the Peach Spring cave in his red clothes and red headkerchief and willow towel. He blows his horn, then changes it over to his left hand, and, taking a chiao-tzu in his right hand, raps the horn with it, at the same time uttering an incantation. After a passage he blows the horn, and taking the willow towel in his left hand and the ritual knife in his right, he utters the incantation for pledging with wine. Following this he dances with the willow towel, and then utters the incantation for divination. After a passage he divines with the chiao, and after the sheng chiao is obtained he continues

*[187]

4:Mickey E-5 (1960-?)1967 AES Misc AES

262 people waded from one end of the pond to
252 the other when it was about waist deep.

Two substantial meals were prepared each day, one about midmorning and one about
252 dark. The times varied according to the time of year and its activities. Between these two meals they ate another of cold rice, sometimes heated a little with the reheated water in which the rice had been cooked, and a green vegetable. Just before the lunar New Year they made hundreds of glutinous rice paste cakes, white, black, and red. Then as they sat about the fires visiting, embroidering, smoking, these cakes were toasted for the noon meal. Some of them were stuffed with beans, nicely seasoned; with others they ate brown sugar shaved from the square cakes sold in market or cold boiled green vegetables with chillies. Early in the morning children were seen eating toasted cakes of rice left over from the day before or these toasted glutinous rice cakes. For guests the broth cooking in the bowl was usually of bean curd, chicken, or duck, and the dishes set on the board across the bowl were of beef, chicken, sausage of various kinds, and slices of fat pork rolled in parched glutinous rice.

273 They made their own rice wine. It was al-
574 ways on hand in abundance and drunk freely. An invitation to a feast was always called an invitation to drink wine. Guests were usually offered wine on other occasions, also, when some members of the family would drink with them. They were urged to drink more and at feasts were expected to drink until drunk to the point of garrulousness and hilarity. It was considered bad manners to allow a guest's bowl to become empty, until the guest refused to drink more and asked for rice.

24 Children seemed always to have something
857 to eat in a pocket or tucked in the front of a blouse. It might be corn on the cob, roasted in the ashes, raw carrots, cucumbers or turnips, chestnuts or English walnuts, or sunflower seeds. They were allowed to go and get what they wanted from the gardens, to knock down nuts from the trees, or to gather wild fruits and berries. When the mothers came from gathering fuel they usually brought them such things as branches bearing wild currants and berries, small wild chestnuts or azaleas in season to eat. Also they seldom returned from

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

796 252 527 the cooking and pounding heated them and they had not yet become stiff and hard. At this stage they were also good cut in pieces and fried in plenty of fat, then dipped in brown sugar syrup or a mixture of sesame seed, sugar, and salt. Later they were usually toasted over the fire or in the hot ashes. Lest the air dry them out too much they were kept in large jars full of water. When they formed the chief lunch dish, a boiled green vegetable mixed with much red chillie was eaten with the plain one. Those of black glutinous rice were greatly prized because not much of this grain was raised and it was sweeter than the white. Red ones were liked because red is the color of joy.

796 • 273 527 One morning I went into the kitchen and found the old man's first wife and the second nephew's wife distilling rice wine. A wooden cask with no top or bottom had been set, large end down, in one of the large kettles over the kitchen fire. It was evidently the old lady's task to keep just the right fire going under it. Sawdust was packed around the lower end to seal it. Rice and water had been put into the cask. On top was a smaller bowl with a cloth laid around it to seal the seam. From a hole in one side of the cask ran a length of bamboo into the spout of an earthen jar. This tube was securely wound with cloth to seal possible holes. On top of the jar was a cloth with a weighted rice bowl in it. This equipment was owned by this household and borrowed by others when there was occasion to make a large supply. New wine was sweet and had some rice in it. Later it became sour or strong of alcohol.

796 252 527 Bean curd was made as follows: The soy beans and water were dipped with a small wooden dipper from a bowl to the hole in the upper of two millstones set on a wooden frame at a convenient height. From between the stones the thick, white liquid ran by a trough to a wooden bucket. I did not see

174 the earth", fit only to be their helots and serfs. Shy and timid, and always surrounded by these more powerful neighbours, the Miao had lost the power to assert themselves, and content to be serfs, they tilled the land of their lairds whose chattels they had become. It was as though the thick mists, which settle on the tops of the mountain ranges in the out-of-the-way places where the Flowery Miao dwell, had fallen upon their hearts and minds so that they could scarcely see. They lived in the Slough of Despond.

273 579 Both men and women were much given to drinking, the spirits which they drank being distilled from grain. Festivals, marriages and sacrifices were all occasions for reckless drinking when they seemed to glory in their shame and frequently could be seen helplessly drunk. Some of their drinking bouts would go on for three days and nights when the sounds of drunken revelry could be heard all over the villages.

836 The relation between the sexes was very lax and practically every village or hamlet had its "Flowery House" where the boys and girls spent their nights together. Many a young mother did not know who was the father of her child, and it has been said that at one time no girl over the age of fourteen was still a virgin.

771 Their religion was a kind of Animism. The spirit world is as real to them as the living world, though there appears to be no trace of what we may call the greater gods. In a vague way they believed in the transmigration of souls, and they certainly

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

427 district they[1] are most of them the tenants of In Weining-
the I-chia.

• 273 Drink is, we believe, in most cases the cause of their poverty and degradation. The love of whisky, which they make for themselves, is a prevailing vice among them all, men and women. Festivals, marriages, funerals, and sacrificial observances in reference to the dead, are all occasions for the reckless consumption of whisky. Chinese women at feasts sometimes drink more whisky than is good for them, but they have the good sense even then to stay indoors till the effects of it have passed away. We cannot remember that we ever saw an intoxicated Chinese woman. But Miao women glory in their shame, and are not infrequently seen hilariously, helplessly drunk, parading, or trying to parade, along the village street. Some of these drinking bouts, on the occasion of a marriage or funeral, go on for three days and nights, and the sounds of drunken songs and revelry are heard all over the village.

000 Morally most of them are below, and some of them immeasurably below, the Chinese. We know most about the Heh Miao and the Hua Miao, and these probably are the two extremes—the Heh Miao the best, and the Hua Miao and Ta-hua Miao of the west and north-west the

1 [ie., the Miao.-- Analyst]

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

[224] 524 Men sometimes amuse themselves by going hunting together, generally in the winter time when there is less work to do. Both men and boys play shuttlecock at New Year time. The shuttlecock is often made by fastening feathers to a piece of bamboo. Sometimes the shuttlecock is kicked but more often it is knocked back and forth by means of wooden bats. There is a memory game in which the players use grains of corn. One is blindfolded or turns his back and the grains of corn are laid out on the table. Others pick up the grains of corn, a few at a time and say, "So many grains have been picked up. How many are left?" Sometimes, one or two cobs of corn are held in the hand and the players guess how many grains of corn there are on each cob. One game is played by nailing two planks or wooden beams together in the center at right angles to each other and balancing them on a pivot. Four men or boys balance themselves on the four ends of the beams and others rapidly turn around the cross or wheel with the four men on it. "Playing lion" is indulged in at New Year time and at weddings. Two men throw over themselves a cloth resembling a lion's skin. Then the lion fights with a man who always triumphs over the beast. [273] [276] Occasionally friends are invited to a feast where wine and tobacco are the principal means of entertainment. Both men and women smoke tobacco and drink wine but few of them smoke opium.

583 The Ch'uan Miao are lovers of music and among their principal amusements are singing and playing the *liu sheng* 六笙 or six-tubed wind instrument accompanied with dancing. There is no written language and much of the history and legends or folklore of the group have been made into songs and are passed on from generation to generation. Some of [178] the words in the oldest songs are not understood by the Miao at the present time and many of the young people are not learning the songs so that it is probable that they will be forgotten and lost within the next forty years.

The Ch'uan Miao rarely sing group songs or songs in which men sing one verse and women sing another in response. This is more common among the Hua Miao. Nearly all the songs are sung by one person, a man or a woman, to whom others listen. Sometimes, but rarely, men sing one verse and [584] women sing in response alternating until the song is finished. The songs sung on such occasions are love songs. At engagement ceremonies the middle men of the bride and the middle men of the groom sing alternately, sometimes ridiculing and sometimes praising each other. These songs and their tunes have been composed and handed down to subsequent generations for hundreds and perhaps thousands of years and they

10: Graham E-5 (1921-?) 1954 AE5 Miao AE5

846 While the couvade is found among the Hua Miao neighbors
837 to the south,

evidence of this practice has yet been found among the Ch'uan Miao. The Ch'uan Miao, however, have a very strange custom: Certain female relatives of the man are his "guest-wives," and certain male relatives of a woman are her "guest-husbands." Without marriage they are allowed to practice sexual relations, and it is not regarded as wrong. In recent years, owing to Christian influence, there have been endeavors to discontinue this practice.

631 The Ch'uan Miao are not a tribe with a political organization that includes
622 the whole group. There are no tribal rulers, but they have local headmen, called *gū leo* or "old clubs," who sometimes cooperate for the common good. These people are an ethnic group bound together by common language, ideals, and customs and by a strong sense of unity. They are very sociable and mutually helpful.

SOCIAL LIFE AND CEREMONIES

517 Practically the only amusements of Ch'uan Miao women and girls are visiting, attending feasts, marriages, funerals, and other ceremonies, listening to people singing songs and watching the men dance and play the *liu sheng*, going to market, making love, and gossiping. They are supposed to use their spare time for sewing and making hemp thread and yarn and embroideries.

526 Among the more popular amusements of men and boys are hunting, kicking
536 the shuttlecock, and playing "snake protecting her eggs," blindman's buff, sham
273 battle, or dogs chasing wild animals. During the New Year holidays and at
276 weddings "playing lion" is a popular amusement. Both men and women smoke tobacco and drink wine. While the Miao have no theatricals, they often join the throngs and look at Chinese plays being performed in temples or in the open in Chinese towns and cities.

533 Like the other Miao groups in China, the Ch'uan Miao are lovers of music. Except the singing and the responses of go-betweens while making engagements, in contests between men and women, and in the newly established schools and chapels, there is no group singing. There is a kind of band music, but usually all the instruments play the same tune in unison. Generally the *liu sheng* is played by one man who dances, and vocalists sing one at a time while all listen with rapt attention. This singing of stories and songs is one of the principal amusements of the Ch'uan Miao.

The singing may be by either a man or a woman, generally of middle age or older. Nearly all the stories and myths and bits of history of the group have been made into songs and as such are handed down from generation to generation, taught by one singer to another. Some of the singers know only a few songs, but
212 there are some who know and can sing several hundred. It should be emphasized that the Ch'uan Miao have no written language or literature.

584 There is a great deal of love-making among the Ch'uan Miao, who have their share of pretty girls. Marriage is through go-betweens, and the arrangements are made between the older members of the two families, the bride and the groom often not even being consulted. There is a gift from the parents of the groom to those of the bride, and the value of the gift often determines whether the engagement is made.

[5 cont.] One difference[1] is their fondness of
262 hot pepper, [6] of which they use a lot in their dishes. To whet
[263] their appetite while eating, they have a bowl of dried pepper mixed with soup at the table, into which they dip every chopsticksful of food. The second difference lies in the scarcity of meat, their food consisting chiefly of vegetables grown by themselves or bought from the market. The daily dishes are mostly sour cabbage, sour soup, salted cabbage, preserved cabbage and pepper mixed with beancurd in different styles of cooking. The
263 third difference is the scarcity of salt in their cuisine due to the high price of salt in Kweichow. Even the well-to-do Miao-I use it sparingly. They roll a lump of salt in a cooked dish once and then save it for future use to last for a long time. The fourth
312 difference is their lack of water. They live in the high mountains, hence the name "kao-shan Miao" [high mountain Miao], and have to go down to the low land to get their water supply.
[515] The scarcity of water makes them reluctant to wash often. They
[271] are also used to drinking unboiled water and cold rice. Fifthly,
273 they are fond of wine, and their capacity being large, they use big bowls but sip slowly, enjoying all the while. Often they are dead drunk when they come back from the market place or from a party.

291 2) Costumes. The various Miao-I groups retain the special characteristics of their costumes, which have become the symbols of their identification. The colors of their clothes are green, blue, gray, black and white, the other pigments being unavailable. The dress materials of the Miao-I in the northwest are mostly
[439] home-spun hemp fabrics or cotton cloth obtained from the
[294] Chinese in the market place. In the southeast they produce cotton, and spin, weave and dye the cloth at home. They sew the clothes themselves, there being no tailors. The men wear
[302] their hair in chignons piled upon the head and wrapped up in turbans of blue cloth, which are not removed all year round and look like basins. The costumes of the women are not as simple as those of the men as they still retain their ancient styles and forms, which are too elaborate to relate here. Except the I women of the Chung-chia and Tung-chia, who are more progressive and wear long jackets and trousers like the Chinese, all the

[1] [from the Chinese.-Analyst]

[8 cont.]

755 to perform the ritual. Collusion between the two is common, and the ignorant people are made victims. These ghost affairs, however, often have a psychological effect and little ailments are sometimes healed this way. But in nine out of ten serious cases death is the only outcome. Their superstition is so deep-
[753] rooted that they think all diseases are caused by spirits who have to be appeased. Death is considered a destiny, and the living resign
[761] themselves to fate. Every year when diseases are prevalent in all hsien areas in Kweichow, the diviners and the priests do a thriving trade that unfortunately causes innumerable deaths. What a pity!

6) Vices. Kweichow is an opium producing province. The
276 opium growers are the Miao-I, but they themselves detest this drug, and those among them who smoke opium are extremely rare. Even cigarette-smokers are few. But there is a kind of tobacco, locally produced, which is favored by all. When they are not at work, whether sitting down leisurely or walking in the street, they would smoke unceasingly the pipe tobacco. They
273 are fond of wine; men and women, old and young, derive pleasure from liquor and encourage each other to drink more, their breath reeking of alcohol. There are two kinds of spirits; a strong wine made from corn and mixed grains, and a white wine distilled from glutinous rice. The quality of both is mediocre and the taste ordinary, but they relish them with delight.

7) Recreation. The Miao-I in Kweichow are mostly farmers
517 who live apart in wild mountains and lone valleys under difficult and strenuous circumstances. They work so hard [9] that if they do not seek some kind of amusement, life would be entirely devoid of pleasure. So all groups of Miao-I emphasize recreations, which take place in between farming periods, such as the liu-sheng [six-pipe bamboo wind instrument] dance, the flower dance, market dance, moon dance, chasing the moon, sitting in the moon, singing, yao-ma-lang [or kan-piao, love-making], bull fight and horse racing. Among these the liu sheng dance,
[827] flower dance, market dance, bull fight and horse racing are held periodically in a fixed location according to precedents. The

[185 cont.]

796 789 The Eighth Month. The fifteenth day of this month is the mid-autumn festival. The local Chinese have the custom of making offerings to the moon, which the Miao-I do not have. Before this date, however, some frolicsome fellows among them might steal a pumpkin from somebody's yard and on the eve of the fifteenth day would dress it up into the likeness of an infant, complete with garment and shoes, and wrap it inside a dress. While one man carries the pumpkin, another would walk behind, simulating baby talk or baby cry. They also carry with them different eatables and visit neighbors and relatives who do not have children. On arriving, they would set off firecrackers and then knock at the door to ask for entrance. The childless family, knowing the visit in advance, would prepare a feast to entertain the visitors in the hall. After entering the house, the visitors would take the pumpkin to an inner chamber and place it on a bed, imitating at the same time a child's crying. One visitor would then spit into the bed and exclaim: "The baby is wet!" On hearing this noise the owner of the house dashes into the room and invites the visitors to the feast. This performance is commonly known as "presenting the old pumpkin," and is regarded by childless couples as a good omen for childbearing. If in the future the recipient should actually give birth to a son, the pumpkin bearers would be treated to another feast.

273 796 The Ninth Month. The ninth day of the ninth month is the Ch'ung-yang festival. On this day the Miao-I families within the district all eat tz'u-pa and make wine, known as Ch'ung-yang wine. It is said that the wine made on this day is especially delicious in taste and can last for a whole year without becoming weak.

796 The Tenth Month. No festivals.

The Eleventh Month. No festivals.

[186] The Twelfth Month. The eighth day of this month is known as "La-pa," on which the Miao-I have the custom of competing for the first bucket of water. The bearers are all [312] women, who rise early in the morning to go to the nearest well to draw the first bucketful of water to carry home. It is used to [278] cook rice for the animals, to wash the women's hair, and to brew

[150 cont.]

101 White Meo ("Peu-Méo")
Black Meo ("Heu-Méo")
Red Meo ("Hong-Méo")
Meo of the flowers ("Hoa-Méo")
"Méo-moung-cha"

[151] These various tribes have characters, mores, and dialects only very slightly different. They are melting little by little [184] into one another and scarcely differ except in the details of feminine costume. Hence, we shall not study them separately, as we have done for the tribes of the preceding groups, and we shall restrict ourselves to pointing out in passing the peculiarities of each of them.

The "Méo" men are generally of medium or small stature, 142 robust, hardy, with strong legs, developed by the long climbs in the [147] mountains and the carrying of heavy burdens. Some "Méo" are of large stature, but these are not the toughest. The women are smaller than the men. Very sweet and graceful during their youth, they soon become very clumsy and heavy. Their breasts are extremely well [163] developed but deformed by their numerous progeny. The birth rate [165] is very high; the infant mortality, likewise.

The "Méo" have very coarse, very black hair. It is not rare [143] to find among them individuals who are blond or even albino, however.

273 The "Méo," very sober in normal times, seizes every opportunity to become drunk and to make good cheer. He often contracts [164] pulmonary diseases due to his heedlessness and to the bad conditions under which he lives.

147 It is impossible to acclimate him to low altitudes, where he immediately falls sick and rapidly becomes dispirited.

The "Méo" who have established irrigated rice fields have 24/ carried out this work along high mountain valleys. Yet they do not 36/ live near these planted areas, in spite of the relatively high altitude of the latter. As soon as the daily work is finished, they climb up again to their villages, which always remain located near the summits (see photo 428, Plate 43).

157 The "Méo" is of a gay disposition, very independent, courage- 609 ous, and extremely candid. Very hospitable, he always welcomes

[159 cont.]

271 The "Méo" habitually drink water, but they make alcohol
273 from grain (distilled or fermented) which they often drink without the slightest moderation.

They smoke tobacco in the bamboo water pipe or in the long
276 pipe [160] with the small bowl and mouthpiece of porcelain, of a model analogous to that of the "Man" pipe.

They smoke opium in a very moderate manner. Big opium smokers are rare among the "Méo" of Upper Tonkin.

[249] Sometimes they cultivate hashish, but never make use of it.

The "Méo" are, above all, farmers and they cultivate upon
241 their mountains the various grains and vegetables enumerated above.
311 They utilize to this end parcels of land capable of growing vegetation, even the tiniest, sides of knolls, shallow basins, clefts in the rocks.

The maize is sown in the fourth month and is spread about on
243 all the parcels which can be cultivated, often by clumps of two or three hills. The ground is scratched very lightly, with the plough or with the hoe. It receives a little manure at the exact spot where the seed will be deposited. The harvest takes place towards the eighth month. It is not unusual to see the fields planted to maize—
249 as we have seen above for certain irrigated rice fields — transform themselves into ground for the growing of opium, which is planted toward the ninth month, after the earth has been mixed with a few ashes. The opium harvest takes place the third month and the ground
[243] again is given over to the cultivation of maize or of sorghum. The buckwheat generally produces two crops a year.

248 The "Méo" also cultivate hemp, to which they consecrate their best areas of ground (bottoms of cirques or of valleys). The hemp is sown the fourth month and reaped the seventh month.

231 The "Méo" keep a few bees. They often have hives whose honey is used in cake-making.

244 They raise their numerous vegetables either in gardens laid out near their cabins, or in the maize fields at the same time as the maize.

412 The agricultural implements consist of ploughs of a primitive
407 model with ploughshares of iron, and some hoes. For the harvest, large scythes and billhooks are used.

[161 cont.]

177 439 294 Since cultivation and the treatment of hemp is difficult and complicated, the "Méo" are adopting little by little the use of cotton materials which they buy in the markets from natives of the other groups. Likewise the women purchase from the Chinese merchants needles, multicolored thread and silk, glass decorations, and so on, used in their embroidery.

531 294 868 The art of embroidery, of which some of our photographs give us an idea, is developed to a degree of perfection one does not expect to find among these tribes, who in other respects are rather primitive. The young girls are trained from an early age in this delicate art, and they themselves prepare all the very richly decorated pieces of their wedding costumes.

273 The "Méo" make alcohol from rice or maize, either by fermentation or by distillation. For the latter process, they make use of the stills already described.

317 439 The "Méo" of the sector of Thanthuy carry on an important commerce in coffin wood, a fossilized wood which has become proof against rotting and is much sought after by the Chinese for making coffins.

326 [411] The "Méo" armorers manufacture guns with very long barrels, of a model analogous to those of the "Man." The "Méo" know how to make powder. They carry it in a small powder flask of horn, suspended from the neck by a cord on which colored glass beads are strung. They are adroit [162] and fearless huntsmen. They do not 224 fear to confront panthers and bears with their rudimentary weapons. Those of them who are enrolled in the corps of partisans charged with guarding the frontier, and who, as a result, are armed with a model 1874 rifle, demonstrate remarkable skill in hunting wild beasts, firing only when certain of making a kill in order to economize their precious ammunition. (We have had to pay the "Méo" partisans relatively large sums for the destruction of harmful animals, because of the bounty of 10 piasters for each panther killed.)

226 262 The "Méo" are not fishermen, fish being relatively rare in the upper reaches of the mountain torrents. Nevertheless, they eat fish (fresh or dried) when they have the opportunity.

000 from their necklaces. They like dancing, songs and music. Their
533 instruments are the flageolet and flute with organ pipes or ren. The
534 latter is composed of a stout tube ending in a metal mouthpiece, in
535 the middle of which are inserted six organ pipes of varying length, pierced with holes at their base. To play this instrument one blows into the mouthpiece while holding the large tube in both hands at arm's length, at the same time closing certain of the holes on the organ pipes with the fingers. Thus nasal sounds resembling those of a bad accordion are obtained. This music is always accompanied by a somewhat grotesque dance in which the musician himself engages. Holding the instrument at arm's length in a very inconvenient way, he leans his body forward from the hips and, skimming over the ground with his feet, he starts hopping from one foot to the other, while turning about to the right or to the left. This heavy and graceless exercise reminds one of the dance of a bear at a fair. The Meo also play a small jew's-harp which is made up of a thin strip of brass
[562] which vibrates against the teeth. Women neither dance nor play musical instruments, but love to sing in shrill voices like a small girl, while working in the fields.

273 We shall see farther on that all the ceremonies are accompanie by feasts lasting several days. In addition in the high region the Meo /142/ have the reputation of being the mountaineers most inclined to drunkenness. Happily for the future of their race, the altitude at which they live and the arduous work to which they devote themselves are elements which combat the dangers of alcoholism.

844 Customs relative to childbirth are not remarkable. No sign
851 marks the house of a woman in confinement. A woman in labor seats
848 herself on a tabouret to give birth to her infant, assisted by her mother or midwife. If the new-born child is a boy, the placenta is buried in front of the main doorway, and if it is a girl, under the kitchen hearth As among the Tho, bastards are given a very poor reception. If an attempt to bring about an abortion has not been successful, the mother is forced to leave her infant to die of hunger.

584 Marriage preliminaries are shorter and less complicated than among the Tho. When a young man desires to wed a young woman, he tells his father about it, and he sends two of his men friends, selected from among older and respectable persons, carrying sticks of incense, in order to make the proposal. The sweet-smelling sticks are stuck into the soil and lighted in front of the doorway of the young woman's parents. If the master of the house offers a drink of alcohol

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/33 cont./

A 597 A [435] Among the Akha for the most part children are adopted only after they are able to eat, since only at this age is there any guarantee that the child will not die prematurely. A purchase price of about twenty rupees is paid for a boy and about ten for a girl, with which all the formalities are settled once and for all.

M 608 M [273] Blood brotherhood among the Meau is entered into only by men who are devoted friends. Only the free will of the participants is decisive in this case. If two men have agreed to enter into blood brotherhood with each other, a chicken is slaughtered by cutting its throat. The blood is collected in a bowl, mixed with rice spirits (liquor distilled from rice), and drunk in equal portions by the two men. /34/ To seal the blood brotherhood a formula is used by each of the two participants, which in free translation runs as follows: "We are friends. If I become rich, you will too; if I become poor, the same will happen to you." Then both go to the altars in their houses and burn some of the chicken blood which they have sprinkled on paper that is prepared for this and similar occasions. While it is burning, they call on the supreme god of heaven and their ancestors and ask that their sacrifice be accepted and that the blood brotherhood concluded between them be heeded.

M [776] [782] The rights of blood brotherhood are quite extensive. From now on the two are regarded as brothers by the others and share all their possessions with each other, help and support each other in every way. On the other hand, they are not entitled to inherit like actual brothers, and neither has any right to the wife of the other.

A 608 572 The Akha do not have blood brotherhood, just "friends," without any special rights and duties.

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Miao AE5

/63 cont./

A M 524 game, it is played exclusively by men or boys. The original meaning of this game has been lost. Among the Lahu, however, where it has been preserved in thesame form, it is regarded as sacral, and the men play it because they /64/ believe that it gives the spirits special pleasure. Usually two boys or men participate in the top-game, one of whom throws his top with full force on a certain place, and the second tries not only to hit the top of the first player with his own and throw it off its course, but also to put his top in the place of the first one. A M [273] If he succeeds, the first player has to give something; among men this is usually a glass of liquor. Then they begin anew in reverse order. On rare occasions several players participate. In this case, the third player throws his top at that of the first player, if it has not already been thrown off course by the second player, otherwise at the one of the latter player, and so forth, until all have thrown their tops. The loser always has to give something to the winner. Thus, if the second player has succeeded in throwing the top of the first player off course, but then he himself is thrown off by the third player, the first must pay his obolus to the second, and the latter to the third.

M 526 The following games are usually played by groups of children from eight to twelve years of age.

nă nǫ̆ nan tū is a game of the Meau children. They form a chain by joining hands. The leader of the chain now tries to catch the last member. If he succeeds, the captured child goes to the head of the row, and the game is continued. When only one child is left at the "tail" of the chain, he crouches down on all fours and puts three stones under him. The other children now try to take away these "eggs" which he has "layed." The first child must defend himself by dealing out kicks and blows in all directions. Each child who succeeds in seizing an "egg" is permitted to "lay his three eggs," and thus the game goes on.

M 524 ntǫ̆ tsă is a Meau game which is also a favorite among our boys. The children throw round pebbles at a small pit. The one who succeeds in hitting it gets the pebbles of his less skillful predecessors.

/99 cont./

585 As a rule, marriages are concluded in the dry season, preferably between New Year and the beginning of the work in the fields.

583 585 [301] Among the Meau, on the wedding day, the bride's parents, according to their means, provide their daughter with silver neck ornaments and rings, and sometimes also with blankets which were bought at the market. The /100/ rest of the trousseau depends on the industry and skill of the girl, who has had to prepare it carefully over the years. This is why the trousseau of a girl from a simple family is often considerably more beautiful than that of a daughter of a distinguished household, even if the poor girl usually lacks the silver ornaments and purchased goods. The latter, on the other hand, sometimes are the entire trousseau of a rich, pleasure-seeking, and therefore lazy girl, according to my informant.

585 [152] The bride is led to the groom's house by her mother and all her kinswomen. As soon as their approach is announced by the scouts posted for this, the bridegroom, accompanied by his parents and relatives, goes out to meet her. The bride is now festively greeted, but without dancing, and is led by the bridegroom into the house of his parents. This often makes the bride weep, for with this step into marriage her life up to this time is ended and an uncertain future begins. Now the head of [782] [769] the large /extended/ family makes a sacrifice to the ancestors, informs them that a new member of the family has been received, and asks them to give her the same protection that they extend to the other members of the family.

[574] [554] [273] Everybody sits down to the feast, which lasts far into the night. As a rule three pigs are slaughtered for it, but among poor people there may be fewer and among rich people more; in addition plenty of alcohol distilled from rice or maize is served, but no beer. The bride spends the first three nights with the unmarried girls of the family, and not until the fourth evening does she move to the bed of her husband [513] [595] in his sleeping quarters, which he, as a married son of the house, has exclusively for himself and his wives. Here she shares his bed with him and, in case he is already married, with his other wives.

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/139 cont./

A M 533 832 [621] [186] among both peoples good singers always find special approval among the girls. It should also be pointed out that /140/ a pronounced love for one's native village runs through many of the love songs, which would not be expected among either the Meau or Akha, since both, as seminomadic peoples, often change their habitation sites. One might assume, therefore, that no special attachment to their villages would develop, but since the opposite is the case, it seems to indicate that the nomadic inclination of these peoples is only a secondary development (see the chapter, "Cultural Change and Colonial-Ethnological Problems among the Mountain Peoples in Thailand," section on "Causes of the Migrations").

M 539 832 The most impressive are the love songs of the Meau, which sometimes betray a really lyrical feeling:

"I came to your village in order to love you, but you would not even speak to me; this has made my heart sick with pain."

"I am a strong young man. Oh, why will you not hold my hand?" (Here the singer complains that the girl came to the rendezvous, but now is unwilling to surrender.)

"I visited you in your house, but you did not love me, so I am leaving."

"Now I have come to you, and if you will only stroke my neck, I shall be happy for several years, even if you do not grant me anything else."

"Speak only two words, and I shall be happy for a long time" (the "two words" mean a confirmation of love in return).

"I came to your house; why did you not offer me a cold drink?" (Girls present a "cold drink," that is, water, to the friend toward whom they are favorably inclined. Liquor is regarded as a very obvious invitation.)

M [273] "I came to your house, in front of which there is a tree with three fruits. Eat only one fruit, the others are poisonous!" (The singer has heard that his sweetheart has two other friends and warns her.)

/149 cont./

c) Dancing

A M 535 [171]

In the cult of the Meau, dancing plays an important role, as it does among the Akha, Lahu, and Lisu.

The Akha, like the Meau, know only one men's dance, which Abadie (1) as well as Lajonquière (2) confirm for the

1. Page 169.

2. II, p. 311.

Meau, while women's dances are not known at all among the Meau. The dance consists of quick turns and twists of the body; from time to time the dancer goes into a squatting position and then makes great leaps. Without paying any attention to the number of dancers present, each one moves independently while playing on his mouth organ, whose construction, as /150/ has been described, permits playing without pause. I never witnessed a dance where the mouth organ was not played.

M 114 535 796 [764]

The dance of the Meau is purely a cult dance, and therefore the use of the sacral mouth-organ calls for the dance movements, and the latter, in turn, require the musical accompaniment. As was stated in the chapter, "Life in the Community," section on "Old Age and Death," Lajonquière (1) asserts that in

1. II, p. 318.

some areas the coffin is carried to the grave in a kind of dance step. This would be the only occasion on which several Meau dancing at the same time execute the same dance movement. Furthermore the same author (2) states: The Meau dance when

2. II, p. 312.

M [273]

they are in a good mood, for instance, on market days, when they customarily imbibe heartily. They also dance in connection with certain ceremonies, for instance, a burial..." I was unable to confirm the first assertion; on the other hand,

/205 cont./

782 796 [776] The sacrifices for the good spirits of the field and the many other spirits follow. Finally, the minor good spirits of the clouds are remembered.

/206/ All sacrifices, in or outside of the house, are offered at the special places of worship of the spirits concerned. Then [596] the members of the large /extended/ family assemble in order to enjoy the rest of the meat of the sacrificial animals.

The first day of the four-day New Year's festival is taken up by the sacrifices. On the next morning, however, the people 796 begin to enjoy themselves. The young men of the villages go 574 to the neighboring villages, play ball with the girls (Ill. 69 and 273 70),[1] flirt and dance, and eat and drink to their hearts' content, and often more than is good for them. It is really amusing to see the dignified and otherwise rather reserved Meau frolicking about tipsily and engaging in the most incredible horseplay.

According to Savina's description (1), the situation is not

796 [184] 1. II, p. 222.

[195] much different among the Meau in Indochina: "In the mouth of a Meau, the expression, 'I already have salt, I have already been to market,' means that he is about to celebrate the New Year's festival. In order to indicate that the New Year's festival is over, he says: 'I have already killed the pig.'"

"The pig is slaughtered in the house. The meat is eaten [273] with the hands. Alcohol is drunk out of bamboo cups. At night 526 blindman's buff and dancing to the accompaniment of mouth 796 organs take place. The ball game is played outside the house and lasts several days. The girls stand on one side, the boys on the other, and they throw the ball back and forth. Whoever fails to catch the ball must forfeit something, a necklace, a turban, etc. When the game is over, each one recovers his belongings."

1 [See cat 116, P512 - ANALYST]

/213 cont./
123 262 [164] woman showed that she was suffering from hookworms, which could easily be cured.

I have already mentioned the taboo which comes into effect, in case of a death in a village, for the village community as well as for the mourners and especially for the family whose member has died. Food prohibitions are not tied in with death, but after the death of the woman, the children and the widower have to refrain from sexual intercourse for one year whereas after the death of the husband, widows are subject to this commandment for only one week.

834 846 Marabail (1) reports of the Meau in Tonkin that after the

1. Page 451.

birth of a child the parents may not have sexual intercourse with each other.

835 The incest taboo is observed very strictly among the Meau in Thailand. It is forbidden for young blood-relatives of the opposite sex to stand together or to look or smile at each other. Since, as I stated earlier, any Meau man to whom a girl offers [273] [832] a glass of alcohol views this, according to custom, as an invitation, it is strictly forbidden for girls /214/ to serve alcohol or even to drink to men against whom the marriage prohibition applies for them.

533 461 784 [626] In the fields of the so musically inclined Meau, one does not hear singing during the work or during rests, because this would violate a taboo. It is believed to be certain that non-observance would bring a misfortune, that one of the workers would be hurt, either by a tool or by part of a falling tree.

784 [177] Just as the Meau in their cult practices do not in general want to borrow anything from the pertinent customs of the other peoples living around them, so are the many prohibitions of the Chinese unknown to them or ignored. On the other hand great significance is attached to every native taboo. Every taboo is in force for the entire life of the individual as well as for the whole tribe; the only exceptions are taboos that are [756] limited in time, which are automatically lifted after the

/307 cont./

256 axle which connects the two millstones to each other, it is possible merely to husk the kernels, to grind them up, or to mill them into a coarser or finer flour.

415 As cooking utensils, iron kettles (Ill. 106)[1] and pans are
439 used, all of which are bought from Chinese traders and represent marketable trade items. Lajonquière (1) gives the

1. II, p. 303.

same description. Tea kettles of iron or brass are also present in all sizes, as are little porcelain bowls and plates of Chinese design, which come from the same source. /Figs. 143-147 appear here./

415 /308/ In addition to bone chopsticks and the Chinese
412 dishes, homemade wooden plates and wooden ladles, as well as wooden or bamboo dippers are used (Fig. 143-146). To be
515 mentioned here also are the toothpicks, or rather toothbrushes, which are used every day and which are nothing but small wooden sticks frayed out at the top (Fig. 147).

415 The large iron pot (Fig. 148) in which meat or vegetables
252 are cooked is always standing on the hearth. Rice, however, is /Figs. 148-155 appear here/ /309/ cooked in a brass pot used for only this purpose, which usually has the shape shown in the drawing (Fig. 150). To dip out the cooked rice,
[251] strainers (Fig. 151) are used; to store it, special rice-pots of wood (Fig. 152). Moreover, for steaming, wooden vessels are used (Figs. 153-155), whose manner of utilization is described in the chapter, "Food and Stimulants." Other cooking
412 utensils (Fig. 156-174) of the Meau are: wooden forks, wooden
415 blocks for chopping meat, wooden troughs, wooden mallets
252 carved out of forked branches for pounding dough, wooden cutting boards, various knives, peculiar wooden vessels with a carrying handle for scooping up pig fodder, variously shaped
[273] gourd dippers and gourd bottles, strainers, graters, scrapers to remove the maize kernels from the ears, vessels for distilling

1 [See cat 116, P706- ANALYST]

[Text continues on p421]

415 /309 cont./
[412] alcohol, purchased earthenware pots in all sizes, and the various
[252] bamboo vessels which stand leaning against the wall near the
[273] hearth or hang on the wall and serve for the storing of the food-
[251] stuffs used daily. They are usually carefully closed with leaves and contain fat, salted vegetables, salt, and other spices. Water stands available in long bamboo containers. These pieces of bamboo, freed of the partitioning walls, represent indispensable
[312] vessels used in many ways (Ill. 105).[1] For carrying water, several
[482] are often bound together and carried on the back or in carrying baskets. Abadie (1) reports in similar fashion.

1. Page 160.

412 For sweeping out their dwellings, brooms (Fig. 175) are used, which are made out of tough grasses tied together in bundles. A clothes roller (Figs. 176 and 177) consists of a
412 wooden roller (A) similar to our rolling pin, around which the
296 washed clothes (B) are put while still wet. Then a heavy stone (C) is rocked in a seesaw motion on the clothes wrapped around it, by means of which they are freed of the remaining water and are smoothed.

482 For carrying firewood and other heavy loads, the Meau use special carrying frames (Figs. 178 and 179), which are carried on the back in the manner used in our Alpine countries. These carrying frames come in different sizes for men, women, and children (Ill. 104).[2]

One half of this wooden frame is provided with a tight plaiting of narrow /310/ /Figs. 156-165 appear here/ bamboo strips (Fig. 180). Broad carrying straps of leather (C) are attached to the inside of the wooden frame (A). The two ends of the carrying frame are connected by means of a forked branch (D) and a tightly /311/ /Figs. 166-177 appear here/ twisted rope attached to it. Between this and the plaited wall of the carrying frame (B) the load is now stowed and fastened by means of the rope (Ill. 93).[3]

1 [see cat 116, p 705 - ANALYST]
2 [" " " , " "]
3 [" " " , p 643 - "]

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Figs. 166-177. Kitchen Utensils of the Meau.

Fig. 166. Dipping vessel for pig fodder, 1/5 nat. size. Fig. 167. Gourd bottle, 1/5 nat. size. Fig. 168. Maize-sheller, 1/4 nat. size. Fig. 169. Distillation vessel for making alcohol, 1/18 nat. size. Fig. 170. Earthenware pot with grooves, 1/15 nat. size. Figs. 171-173. Bamboo vessels for foodstuffs, about 1/10 nat size. Fig. 174. Bamboo as water container, about 1/30 nat. size. Fib. 175. Broom, about 1/16 nat. size. Fig. 176. Clothes roller (mangle), empty, about 1/20 nat. size. Fig. 177. The same in use.

[412] [273]

[412] [296]

231 /366/ The pigs are fed regularly every morning and evening. They are given the kitchen refuse, cooked maize, and the stalks, likewise cooked, of young wild banana bushes, which are stripped of their leaves and cut into pieces beforehand.

In second place among the Meau are the cattle which, [262] however, can be raised only where the steep mountain slopes [184] permit it. Cattle-breeding is therefore limited to only a few areas in northern Thailand. Besides the endeavor to obtain [492] meat, cattle are used, where the terrain permits it, as pack animals (Ill. 81),[1] for which the Meau manufacture special [272] saddles (see the chapter, "Communication," Fig. 418). The milk of the cows, however, is not drunk because of an existent taboo, even when its use would save lives (see the chapter, "Religion and Magic," the section, "Cult and Taboo"). The [343] cattle, too, are shut up in stables every evening and occasionally [273] fed there with the residue from the making of alcohol out of maize or with rice husks. Before sunrise the animals are driven out to pasture again. Lajonquière (1), too, commented on

1. II, p. 309.

the cattle-raising practiced by the Meau in comparison with the neighboring tribes: "The Meau are primarily agriculturalists. Nevertheless they raise a few cattle with a care that is generally not found among the mountain inhabitants neighboring them. Their animals are also very handsome."

Besides cattle, small horses are also kept where the terrain [492] permits their use as pack animals. The packsaddles are then the same as those for cattle, and the horses are protected against tigers by having bell-harness hung on them. The pack animals are carefully fed with maize, grass, and hay and are driven to pasture together with the cattle in the dry season. Abadie (2)

2. Page 159.

reports quite similar observations: "The Meau have excellent [171] small horses (average size 1.20 meters, like the horses of the Chinese in Tonkin) strong, modest, very capable, and very

[1] [See cat 116, p596 - ANALYST]

/380 cont./

272 With the exception of water, non-alcoholic beverages remain unknown among the Meau in Thailand.

273 /381/ Therefore the enjoyment of alcohol plays all the greater a role, especially at the time of the major celebrations. To be sure, since beer-making, such as is customary among the Moi peoples of Indochina, is unknown, the more alcohol is obtained by the process of distillation. The raw product among the Meau is preferably maize. It is mixed with yeast and buried in the ground half a meter deep, when it remains for five days. A certain amount of water is added to the substance thus produced, and the whole is put on the fire in the distilling apparatus (chapter, "House Furnishings, Household and Kitchen Utensils," Fig. 169) which condenses the escaping alcohol, and the product is collected in a gourd bottle. The distillate is clear as water and has a somewhat earthy taste, but is otherwise similar to the European slivovitz.

[184] According to observations by Abadie (1) and the description by Lajonquière (2), the preparation of alcohol in Tonkin seems to be similar: "The Meau consume great quantities of alcohol made of fermented grain, sometimes distilled alcohol... The Meau produce alcohol by putting grain, primarily maize, which has been steamed and mixed with yeast, in large earthenware jugs which they seal hermetically during the fermentation. It is then drunk, when needed, with the help of a bamboo tube which is dipped into the liquid." This use of the sucking tube and of the mighty earthenware jugs is characteristic of the "Moi peoples" of Indochina, but is unfamiliar to the Meau of northern Thailand. Presumably the Meau in Indochina have borrowed this from the Moi peoples.

[415] [184] [177]

1. Page 161.

2. II, p. 303.

/424 cont./

437 There are no articles that can only be bought with money
439 or with a specific barter commodity. If a person does not have any /425/ silver, he is free to give opium, game, or field produce in payment instead, just as he may buy silver, that is, coins, by means of such articles (see the chapter, "Law and the Administration of Justice," the section, "Property Law").

439 The Meau do not hold any markets of their own in northern
[443] Thailand and do not visit, in contrast to the Meau settled in
[184] Indochina, the markets of the Lao and Schan /Shan/ living in the valleys. Occasionally, to be sure, Lao traders appear among the Meau with their principal article of trade, salt, but usually the Meau undertake the journey in order to acquire the precious product from a Lao in the valley below or occasionally visit the Yau /Yao/ villages in order to buy silver ornaments, since the Yau enjoy a certain reputation as skilled silversmiths.

[184] As a result of closer contact with the Chinese and
439 Annamese, trade seems to be more highly developed among
114 the Meau in Indochina. Concerning this, Lajonquière (1) writes

1. II, p. 311.

writes: "They produce almost everything that is needed for their subsistence, but without getting any other advantage from it." Abadie (2), too, confirms this statement. Lajonquière con-

2. Page 161.

[273] tinues: "Nevertheless, a few distill alcohol from maize and
325 sago for the valley dwellers. Others produce spades and plow-
326 shares from the raw iron that they buy in the markets, and
323 finally others make pottery. The manufacture of guns, which was formerly current among them, is gradually disappearing through the ease of importation."

/466 cont./

576 The maintenance of good manners is observed in a way [514] that we found very pleasant. It is regarded as indecent to perform one's private functions before others, to break wind, or to [264] belch during meals, and as impossible to spit during meals. [832] Furthermore, it is regarded as improper to exchange caresses in public or to be seen doing so, or to converse about sexual matters. [521] Thus, it is not permissible for a young man to divulge the name [602] of the girl whose love he has enjoyed, or to conduct erotic conversations before relatives. Moreover, it is not proper for [562] women to appear before strangers. They are not to be seen at [609] all in the presence of visitors, and it took a long time before [125] the women and girls of the Meau abandoned their reserve toward us.

574 Visitors, on the other hand, violate good manners if 576 they enter a house immediately. They must first announce their presence outside and await an invitation by a male occupant. Only if no men, but only women are present may the visitor enter immediately. On the other hand, in contrast to so many peoples, it is quite in keeping with good form if a guest inquires about the wife and children of the host. As has already been pointed out (see the chapter, "Food and Stimulants," the section, [562] "Food"), the family members eat together as a rule, but in no case the women before the men, since that is regarded as improper. The young girls also wait at the table for what is left over for them.

At common meals for both sexes, nothing is changed [264] when a single good friend of the family eats with them. Only then the guest, along with the family, has to observe a series of rules likewise mentioned previously. For example, a man [273] may not drink to the health of a strange woman or of a female against whom there are incest prohibitions, just as it is likewise [832] generally prohibited for girls to pour alcohol for a young man, if they do not wish to express an unmistakable invitation by it. This also applies to married women who therefore may pour brandy only for their husbands. In this connection, the taboo regulations /467/ must, of course, also be observed (see the chapter, "Life in the Community," the sections, "Marriage Obstacles and Regulations" and "Old Age and Death").